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CONDITIONS.

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RELIGIOUS INTELLIGENCE, DOMESTIC AND FOREIGN.

PALESTINE MISSION.

From the Missionary Herald for February.

JOURNAL OF MR. PARSONS, WHILE AT JERUSALEM.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before five o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction. The servant at the door informed us that he was in the church for evening prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place where, it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops (five in number) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place.

Introduction to Procopius.—After service of 30 minutes, I returned and presented my letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the Holy Scriptures. They replied, 'We believe the Protestants to be our friends.' In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian Consul. It is near to the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament, the account of our Saviour's sufferings and death, and endeavored to consecrate our rooms to Him, who here gave his life for the world.

First Sabbath in Jerusalem. Feb. 18.—At an early hour I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say, 'Cause me to know the way I should walk: for I lift up my soul to thee.'

After breakfast Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquillity. At 3 o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city the pious Psalmist breathed out his soul to his

God, and to our God. Here he wept for sinners. 'Rivers of water run down mine eyes, because they keep not thy law.' His prayers are registered in heaven, and will be had in everlasting remembrance.

Feb. 19. Awoke this morning with a severe headache, which continued with great violence during the day. [Some priests called on Mr. Parsons, to show him civilities; but nothing of importance took place.]

Feb. 20. Prepared letters to be forwarded to Smyrna, by the way of Jaffa. P. M. Called upon an Armenian merchant, to whom I had a letter of credit. He speaks neither Italian nor Greek; but by signs, and by stammering a few words in Turkish, I made my business known to him, and engaged to call again with an interpreter.

Visit to the Armenian Patriarch.—An Armenian from Smyrna invited me to visit the principal Armenian church. It is situated near to Jaffa gate; is large, and elegantly furnished. We were conducted to the spot, where, they say, was interred the head of John the Baptist. My Armenian attendant, after making the Cross, bowed and kissed the stone, which concealed, as he believed, the sacred deposit. From the church was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in the Armenian language; with the request, that he would inform me if the edition be correct. He replied, 'I have examined it, and approve of it as an edition without errors.' I then mentioned, that I had a few copies, which I would offer, with his permission, to the pilgrims, at a cheap rate. He gave his assent, and a pilgrim present engaged to make enquiries, and to give me information.

I presented to Procopius an excellent copy of the Persian Testament, translated by the much lamented Henry Martyn. He read portions of it with fluency, and thanked me for the donation. Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

Visit to the Holy Sepulchre. Feb. 21.—Went to the church of the Holy Sepulchre. The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the Grand Seigneur, can enter without paying a *para*—a trifle to be sure; but when multiplied by the hundred of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. To prevent confusion, it is necessary to observe the difference between the church of the Holy Sepulchre, and the Holy Sepulchre itself:—The one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Saviour, and held in equal reverence by the various denominations of Christians, who frequent it. The tomb may be called the centre of the church of the Holy Sepulchre, near to which may be heard the prayers of Christians, in ancient Greek, in Latin, Armenian, Arabic and Syriac.

Entered the gate of the church of the Holy Sepulchre amid a crowd of pilgrims. The first object which attracted my attention was the *Stone of Unc-tion*, venerated as the spot where the body of our Lord was anointed for burial. The Stone is 31 feet directly in front of the gate;—is 8 feet in length,

and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps.—The pilgrims all bow, and after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Unc-tion, we were conducted to the Holy Sepulchre. It is distant from the stone of unc-tion 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, it is said, the angel made his appearance to Mary; in the other, is the Holy Tomb. The outside of the monument is 29 feet in length, 18 and a half in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.—Seventy three feet from the Holy Sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel, we returned to the Holy Sepulchre, and passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which it is supposed, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The environs of Jerusalem. Feb. 22.—In the afternoon, the interpreter of the Russian Consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which tradition says, Jeremiah wrote his lamentations. 'All ye that pass by, behold, and see if there is any sorrow like unto my sorrow.' The cave is large, and is held in high veneration. Passing the northeast corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary; on our right the garden of Gethsemane.

Mount Olivet.—In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. 'David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.' On the east side of it, our blessed Saviour raised Lazarus from the grave; and on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of 'Hosanna to the son of David;' and, at another, with the cry of 'Crucify him, crucify him.' From this spot he gave his last commission, 'Go into all the world and preach the gospel,' and then ascended, and sat down on the right hand of the Majesty on high.

The Pool of Siloam.—Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree, where it is said, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall to prevent the injuries it would receive from pilgrims.

Mount Zion.—From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction, 'Mount Zion shall be plowed like a field.' On the summit is a mosque, erected over the tombs of David and of the kings of Israel; and an Armenian church, said to be the ruins of the house of Caiaphas, the high priest.

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given in Scripture. 'Nevertheless David took the strong hold of Zion, the same is the city of David.' At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south, the valley of the son of Hinnom, called also Tophet, and the valley of slaughter. (Jer. xix, 6.) Here the children of Israel caused their sons and their daughters to pass through the fire to Molech, 2 Kings xxiii. 10; and, in this place, Jeremiah denounced the dreadful curse: 'Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle.'

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's temple, the mount of Olives and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, 'Beautiful for situation, the joy of the whole earth, is Mount Zion.' Returned to the city at sunset.

Feb. 24. A priest came to my room to read with me the Holy Scriptures.

Sabbath, 25. The Sabbath passed without the least interruption. How desirable this retirement, after so many Sabbaths of weariness.

26. A Greek priest requested me to aid him in the study of the English language. This will give me opportunity to institute many important inquiries, and to obtain valuable information.

Various objects in the City. P. M.—A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, through which our Saviour bore his cross to Calvary;—were showed the house of St. John the beloved disciple;—the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch where, it is said, Pilate cried, 'Behold the man';—the place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden, where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. 'He went forth with his disciples over the brook Kedron.' There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. 'For Jesus oft times resorted thither with his disciples.' It is still occupied as a garden, and contains several large olive trees.

Feb. 27. Received a letter from the president of the Greek monastery at Rama, expressing his thanks for the tracts which I sent him to be distributed among the pilgrims.

28. Sent a few tracts to a Russian gentleman who resides in the monastery of Abraham. Also, gave a few to a young man belonging to the Catholic monastery. He engaged to read them attentively.

29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the Scriptures. Visited the priests who have charge of the Holy Sepulchre, and gave them a Testament. Towards evening walked with a few priests to the place where, it is said, Hezekiah 'stopped up the fountains and the brook that ran through the land, saying, why

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salem, about fifteen furlongs off.' We came to the grave of Lazarus. 'It was a cave,' saith St. John, 'and a stone lay upon it.' A Turk, who seemed to have charge of the sepulchre, for a few *paras* gave us lighted tapers and permission to enter.—We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, 'Lazarus come forth.' Half a mile to the east, we came to a stone, upon which our Saviour sat, it is believed, when Martha met him and fell at his feet, saying, 'Lord, if thou hadst been here, my brother had not died.'

Returning to Jerusalem we passed over the summit of the mount of Olives, and, besides visiting places before mentioned, came to the mount where king Solomon 'built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem.' It is only a few rods south of the place from which our Saviour ascended to heaven. Visited also the tombs of the prophets, a little west of the mount of scandal.

March 3. Gave to Procopius 100 tracts, to be distributed among the priests and pilgrims. Conversed a long time with a priest, respecting the nature of the new birth. He said it was baptism. 'When children are baptized, they are renewed, as it respects Adam's transgression; but if they afterwards sin, they must be punished.' This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the new heart.

Interview with Pilgrims.—A few pilgrims called upon me: and expressed their surprise that I should not observe the stated fasts. I requested them to prove from Scripture, that it is required of Christians to fast forty days before the passover. I had observed, that the pilgrims on board the vessel, who abstained with great strictness from meat, often drank wine even to intoxication.—This led me to inquire, as to the propriety of such conduct; especially among pilgrims, on their way to the Holy Sepulchre. We must learn, I observed, that true piety consists not in eating, or in abstaining from food; but in doing the will of our Father who is in heaven. They confessed frankly, that the practice, which prevailed among the pilgrims, was highly censurable.

March 5. Violent rain during the day. Translated, from Italian into Greek, a letter received by Procopius from Mr. Barker, the general agent of the British and Foreign Bible Society in Syria.—Procopius, not being able perfectly to understand the Italian, requested me to make a translation. The design of the letter was to aid, by every laudable effort, the distribution of the Holy Scriptures.

March 6. While reading the Holy Scriptures with a priest, inquiries were made respecting the 'many mansions' in heaven. He said, that they were all for Greeks, but one has a higher station than another. 'Catholics, Armenians, Protestants, not one of them can enter heaven, for they are not baptized.'

8. Violent rain. The Greek, with whom I read the Scriptures, remarked that Christ was truly man and truly God.

March 9. The rain continues without intermission. 'The Greeks believe,' said a priest who visited me to-day, 'that neither the righteous, nor the wicked, immediately after death pass into glory, or are sent to punishment. Both rest like prisoners for the day of trial.'

To be Continued.

FOR THE CHRISTIAN SECRETARY.

Upon reading the truly refreshing accounts of the power and copiousness of divine grace in the very extensive revivals mentioned in your third number, I could but enquire, What influence ought these accounts to have upon Christians who read them; and what will it argue concerning those professors on whose feelings and conduct it makes no impression? Especially the account of ardent piety amongst the slaves of the West-Indies. To the first inquiry I answer, that merely to feel glad is to feel nothing. A Christian who is informed of these rich displays of saving mercy, should be humbled in the dust. He should in this humble frame, give full scope to his faith in the predictions and promises of God concerning the glory and extension of the kingdom of his Son; and in the exercise of such a faith, should double, and redouble his energies and fervency in praying to God for the salvation of men. In connection with his prayers should be found, a bending of all his powers and influence, to bring about the great things for which he prays. The mind thus influenced by the glad tidings, will be sure to drag after it into the vineyard of the Lord, the body which it animates; hence, places of worship will be full; prayer meetings will neither be forsaken nor unanimated, nor the family altar abandoned. Were these uniformly the happy effects of publishing such accounts, might we not justly expect the flame to spread from place to place, till all our land became Immanuel's, a mountain of holiness? But what does it argue concerning those professors on whose feelings and conduct these accounts make no impression? Does it not argue that they are either absolutely in the bonds of iniquity, or, if Christians, have lost to an alarming degree, the power of religious sympathy? I think it does. What! is a negro slave, who like an ox or a horse, is transferred from man to man, and place to place, after seeing no good thing, and hearing no good word, for eight years, to pant for God to such a degree, as to walk barefooted sixty miles to hear a sermon; and when she beholds a house building for God, and sees his servant who is to preach in it the word of life, and knows she cannot remain there to enjoy the blessing, but must return to her servitude and bad company, is she to set down, and turning her eyes affectionately to the preacher and the chapel, to vent her pious anguish in tears, till she has no more power to weep: and is it possible that an independent freeman of New England called a Christian, can on Lord's day morning, in sight of his own meeting-house and minister, read this tale of joy and woe, and with the indifference of a stoic, fold his arms and retire to lounge upon his couch? Christians of New-England! let the best of us blush with shame that we set no higher price upon our exalted religious privileges. May the mercy of God forbid that his long continued blessings should render our minds callous to sensibility on this subject; and so expose us to be confronted with, and condemned by these enslaved Africans in the day of judgment. Rather let us humble ourselves before the Lord for our past forgetfulness of Him, and ingratitude for his benefits; and henceforth strive to excel in every christian grace and duty, remembering who hath made us to differ from christian slaves. Let us summon all our affections and endeavour to fix them supremely on the only proper object of pious regard; and blush at the thought of not loving a meeting-house and a preached gospel; at least as well as the converted negroes of Jamaica. W.

NEW-BEDFORD, Feb. 8.

The ship William Rotch, Capt. Lewis Tobey, of this port, was at the Sandwich Islands 1st of May last, with 1000 bbls. oil. The following is an extract of a letter from Capt. Tobey, to his friends in this town, dated

Woahoo, (Sandwich Islands,) April 30, 1821.

'The Missionaries on these islands are laboring under many disadvantages, and are worthy the pat-

ronage of every christian. Could my fellow citizens of the United States see them in their present situation, cheerfully fulfilling their duty, their hearts would melt with gratitude to that all-wise Being who has endowed them with fortitude to endure such trials and privations.

"Should any ships be coming this route, any small articles, such as children's clothes, or almost any thing would be gratefully received from any society of christians, who may feel themselves disposed to bestow their bounty on such worthy souls as I think they are."

REVIVALS OF RELIGION.

Extract of a letter from Savannah, dated Jan. 21.

"As relates to the revival in this city, I can with pleasure remark, that it has been such an one, as perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added one hundred and eighty-three members to our church, many of whom are promising young men and women, from whom we have much reason to expect a permanent support to the cause of Christ in this place."

Extract of a letter, dated Henderson, New-York, January 12th, 1822.

"The revival in this region began about four months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellsburg, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that, in a number of instances, Christians have prayed all night. In these five towns, since the work began, there have probably more than five hundred souls been translated from the kingdom of darkness into the kingdom of God's dear Son. Among those that have been hopefully converted are some of the first characters of our country. Deists and Universalists have forsaken the soul-destroying principles, and embraced the gospel of Christ. The child nine years old, with the gray headed, have had their mouths filled with praises to God.

"Since the work began in this town I have baptized twelve; and there are six that now stand candidates for baptism, having told their experience to the church. I think as many as fifty have obtained a hope and the work is still spreading in every part of the town, without any abatement. Thus the Lord hath done, and is doing, great things for us, whereof we are glad. Dear brother, pray for us."

O.

SELECTIONS.

THE SAILOR RETURNED.

I sailed from Falmouth in the packet with the mail for New-York. Glory be to God, I had the happiness of being present on that joyful occasion, when the new Bethel Flag was first hoisted in the United States. Oh it was a noble sight to an English Sailor, and a grand day when the sermons were preached, and all the Ministers of different denominations in the city assembled together for the good of poor Sailors. The congregation was exceedingly numerous, and every one seemed to rejoice, and praise God on this occasion. I am just returned to my family in safety. I bless the Lord for his great kindness, and glorify his holy name for the great things he is doing among seamen, both in England and America.

J. B.

[London Sailor's Mag.]

"The time which is redeemed from what is wrong is of little value, if not dedicated to what is right, and it is not enough that the doctrines of the Gospel furnish a subject for discussion, if they do not furnish a principle of action."

THE CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 23, 1822.

THE distressing revolutions, and the gloomy prospects of the European and Asiatic nations, are calculated to excite the attention of almost all classes of people. What will be the result of these things, it is impossible for any one to predict. But if the course of Divine Providence be not changed, the whole world must in a degree be affected. These revolutions must, according to the common course of events, open a new era in the history of jurisprudence. An important influence must necessarily be felt in the commercial interests of all nations, as well as in the diplomatic intercourse between their respective governments. But the Church of GOD has also an interest to feel in these events. It is possible, and even probable, as the chains of despots are broken, and the liberty of mankind becomes fully enjoyed—as the barbarities of the Mussulman are restrained—and as the superstitions bearing the name of christianity are exposed, and weakened, that a way may be opened for the word of life to be proclaimed among the nations hitherto ignorant of Jesus Christ. But what heart can be insensible to anguish at the thought of these dreadful calamities? If it be true that the "Blessed and only Potentate" will bring good out of evil, it is not true that there is any natural relation between these desolations of war, and the spread of the empire of peace; if "it must needs be that offences come," it is not because offences are needed by the King of Peace, but because the depraved heart will produce them: Jesus Christ does not need the Russian sword to open the sinner's heart for the infusion of his spirit; nor is it probable that Alexander himself is seeking to shed the blood of thousands, that he may give them the bible. No one can discern the seeds of evangelical piety in those mangled heaps, where Greeks, and Persians, and Turks, are involved in one general massacre,—

—"biting

In dying agonies, each other's spears."

All who are actively engaged in these heart-rending slaughters, have their respective objects, and are governed by their own motives. It is possible that some may be struggling for civil liberty, the principles of which they scarcely know, and never can fully understand, until they learn them in the Free School of experience; but generally speaking, the reigning principle in these hostilities is the "lust that wars in the members," and has no regard to the honour of the Redeemer, or to the advancement of his kingdom.

If we trace the history of the Church, we shall find, that although GOD has sometimes made use of earthly despots to do good, by converting their counsels to effects which they did not intend, yet the most radical, and the more immediate benefit has been derived from the servants of Christ, meekly pursuing their commission, and patiently enduring the sacrifices incident to their work. The Hindoo mission has prospered chiefly by the personal labours of those concerned in it—the conversion of the natives to the Christian religion has been wrought by very simple means—the Brahmins in particular, a higher sort of the natives, when they have become Christians, have been drawn by the mere force of conviction, excited by some ordinary cause—especially the one to whom religious veneration had been paid, was converted by means of a single tract. If it be said that the empire being under a civilized power, gives access to the natives, it must be asserted also that the Burman mission has never enjoyed this advantage, and yet has been prospered by the power of truth. We cannot but deprecate therefore these awful scenes of bloodshed, which so far from helping the cause of christianity, would, but for the withstanding influence of the ALMIGHTY, utterly destroy the last vestige of righteousness in the earth. The Christian however has a great consolation, in the midst of these tremendous scenes. By the light of the gospel, he discovers the Redeemer, "subduing all things to himself;" and he is assured that "all things work together for good to them that love God;" with these prospects, he is enabled by divine grace to confide in the wisdom of his Saviour; and while he trembles at

the judgments abroad in the earth, and mourns the destiny of mortals, suffering under the weight of ambitious fury, he finds repose at the foot of the mercy seat, where in devout supplication he can commit the distressing concern to his precious Redeemer. O how excellent, and how necessary in times of tribulation is PERSONAL HEART RELIGION.

Dreadful Disaster!—On Thursday last, as the mail stage from this place to New-Haven was crossing the bridge near the meeting house in Durham, the bridge gave way, and the stage with three passengers and the driver, were precipitated into the river; the stage was dashed to pieces—the driver and one passenger were with much difficulty saved; but lamentable to relate, the other two passengers were swept away with the flood, and drowned. It is said that the two persons drowned were respectable citizens of Boston; one of them, if not both, it is said, has left a family to mourn this sad catastrophe. When the Accommodation stage arrived yesterday at 3 o'clock, P. M. their bodies had not been found. The mail was found near half a mile below the bridge: two of the horses we understand made their escape before the stage went down; the other two fell with the stage, but were extricated.

The communication of SIMPLICITAS came to hand too late for this paper. It shall appear in our next.

HYMENEAL.

MARRIED—In this city, Mr. Lathrop Chapman to Miss Esther Bartholomew.

At Middletown, Mr. John S. Williams to Miss Sally Clark.

Mr. Silas Brainard, jun. to Miss Mary Miles.

At East-Hartford, Mr. Horace Cheney to Miss Ruth Hills.

At Mansfield, Mr. Marvin Huntington to Miss Louis Thompson.

At Groton, Mr. Nathaniel Stillman to Miss Wealthy Clark.

At Griswold, Mr. Charles Spencer to Miss Mary Ann Prentice.

At Huntington, Mr. Edward Beardslee to Miss Eliza Curtis.

At Southbury, Mr. Abel Peet, of Bridgeport, to Miss Eunice Hill.

At Windsor, Mr. Cicero Phelps to Miss Catherine S. Griswold, daughter of the late Mr. Abiel B. Griswold.

OBITUARY.

DIED—At Trumbull, Mrs. Phebe Hinman, aged 57, wife of Mr. Enoch Hinman.

At Danbury, Mr. Benjamin Paine. Mrs. Harriet Star, wife of Mr. Ezra Star.

At Mansfield, Mrs. Barrows, aged 70, wife of Capt. Robert Barrows.

At Pomfret, Mrs. Sally Welch, aged 26, wife of Mr. Almond Welch, of Homer, N. Y.

At Brooklyn, Mrs. Mehitabel Colwell, aged 78, wife of Col. John Colwell.

At Farmington, on the 21st ult. Mr. Asa Thompson, aged 63. On the 11th inst. Mr. Solomon Woodruff, aged 58.

At Ashford, on the 8th inst. Mr. Elisha Grant, aged 35, of the firm of C. and E. Grant.

At Hawley, Mass. Mr. Elijah Field, aged 68.

At St. Jago de Cuba, from on board of brig Henry of this port, James S. Robins, James McLean, Wm. Parkinson, John Pruden and John Lee, seamen. and on her passage to New-London, Capt. Eli B. Allen, of Windsor.

MILTON.

When the immortal MILTON wrote his celebrated "Defence of the People of England against Salmasius," in 1652, his biographers say, "He now dwelt in a pleasant house with a garden in Petty France, Westminster." This house has lately been taken by a Society, for the Westminster Irish Free Schools, in which upwards of one hundred poor children are taught to read the scriptures, &c. At the back of the house is a stone, which, a few years since, stood over a statue in a niche, in the back wall, which was visible from St. James's Park. On this stone inscribed, "SACRED TO MILTON, THE PRINCE OF POETS." In this house Milton lived till the Restoration of the King in 1660. Toland says, "He was obliged for the safety of his person, to leave his house near Saint James's Park, where, for eight years before, he was visited by all foreigners of note, by several persons of quality, and by the ingenious of every persuasion of party."

Life of Milton.

ORIGINAL POETRY.

In anticipation of the Asylum for the Insane.

LONG forgotten, hapless mortal,
Thou at length must share a part,
In the well-designed efforts
Of the sympathising heart.

Why art thou so long neglected,
By humanity forgot?
Has compassion fraught with objects
Overlook'd thy dismal lot?

"I myself will tell the story—
All my friends with fury burn;
All around are mad or crazy,
While in wretchedness I mourn."

Gen'rous friendship! Dost thou listen
To this sad distracted cry?
Canst thou search and know the causes,
And the remedy apply?

Happy, those whom thou hast quicken'd,
By thine own celestial power;
Fir'd their breasts with noble ardour,
E'en at this "eleventh hour."

Happy those who, long afflicted,
Find relief beneath thy shade,
By thy fostering care preserved
From distress, and madness free'd.

Heaven own thine Institution,
To thy labours grace impart,
Make thee STRONG to vanquish "Legions,"
KIND, to heal the "broken heart."

SUMMARY.

Whaling Enterprise.—Agreeably to notice, a number of gentlemen of this city assembled at Mott's Hotel, and immediately filled a subscription paper for two Whale Ships, one to be purchased, and the other to be built in this place, and it is supposed that at least one more will be added to the number. We are glad to see the money and enterprize of our citizens directed to this object. We know of no enterprise that holds out to the citizens of Connecticut at the present time, a fairer promise of reward, or that is so well calculated to increase the wealth and prosperity of the State. Whatever is drawn from the sea, is drawn from a permanent and perfect source of wealth, and a short experience only is necessary to render all extra encouragement useless. [*New-Haven Journal.*]

Asylum for the Insane.—This establishment in Massachusetts, has existed three years; its success is highly gratifying to every one, who is justly sensible of the value of a sound understanding, and of the direful sorrows connected with a state of insanity.

It appears, by the Report of the Trustees, in January, 1822, that the number of patients admitted is one hundred and forty-nine. Of this number, forty-two have been cured; nineteen, much improved, and twenty-three improved. This the Trustees believe to be a favorable result, considering that many of the cases were of long standing. The maniacs who have been admitted into the Asylum, were for the most part wholly unmanageable at home; and yet there have been but few of them, who have not become so far tranquil, in a few days, as to be admitted to go at large in the building and grounds attached to it. Doct. Wyman, the physician and superintendent, is spoken of as possessing qualifications of the highest order, for the station he occupies.—*N. Y. Eve. Post.*

A Lunatic Asylum, and a School for the Deaf and Dumb, are about to be established in South Carolina.

FREDONIA, N. Y. Feb. 6.

Barbarous murder.—We have been informed by a friend (and a brother of the type) direct from Ohio, in whom we place implicit confidence, that a most horrid and unnatural transaction occurred in the town of Harpersfield, Ohio, on the 22d ult.—The facts as related to us, are as follow: On the morning of the day aforesaid, while Mr. Samuel Bartholomew and his wife were at breakfast, the latter rose from the table, and taking up an axe, unobserved by the former, came up behind him and levelled at his head which felled it to the table—a second blow brought him to the floor, when she repeated the blows ten or twelve times, which fully accomplished her purpose. She then dragged him to the barn, a few rods from the house, covered him up with stalks, and then sprinkled ashes along on the snow where blood had been left. After this she remained in the house until Saturday morning following, when she went to one of their neighbors to get help to put on a log; said she had "killed Sam," and had no one to assist her.—They did not, at first, put any confidence in what she stated; but on her persisting in her assertion, two men proceeded with her to the house—one of the men went in; while the other, discovering the trail of ashes and signs of blood, followed them to the heap of stalks where the mangled corpse was concealed. She was immediately taken into custody, and acknowledged all the above particulars. Mr. B. was about 35 years of age, and in good circumstances—was the father of four children, all of whom he had put out, as their mother had threatened to kill them—Mrs. B. is subject to fits of insanity; but has never showed any symptoms of remorse for her unnatural conduct, but still says that if she could kill her father and two of her children, she should die contented.

From the Richmond Intelligencer, Feb. 2.

Dreadful!—By the politeness of a friend we have been favoured with the particulars of an accident, which happened a few days since, in Union County, Indiana. On the 21st of last month, Henderson Harvey took down his gun, for what purpose, we have not been informed, and not knowing the gun to be charged, he snapped it, with the intention of terrifying a small boy that was standing by, but, to his astonishment, it fired, and lodged its contents in the body of his father!!! The old gentleman was sitting in his chair, only a few feet from his unhappy son. The ball struck him in the hip, and lodged in the opposite side. He lived twenty-four hours, and died in excruciating pain.

Capt. Sheffield, his mate and four of the crew of the brig *Herselia*, taken by the Spaniards at Arauco, have escaped from that place, and arrived at Stonington on Saturday last. The Patriots soon after they left the place, took and burnt it. The *Herselia* was also destroyed. *N. L. Advocate.*

From the Albany Daily Advertiser, of Feb. 18.

POSTSCRIPT.

We stop our press to insert the following proclamation of his Excellency the Governor, and to add, at the request of General Van Rensselaer, that he also will pay a reward of FIVE HUNDRED DOLLARS, for the discovery of the villains who broke open and set fire to his dwelling house (in Bethlehem, one mile south of this city,) on Saturday night, by which it was entirely consumed, together with much valuable property which was in the house. [Gen. V. R. and his family reside in town—his son alone slept in the house on the night of the fire.]

PROCLAMATION.

BY DEWITT CLINTON, Governor of the State of New-York.

Whereas the dwelling house of Solomon Van Rensselaer, Esquire, in the town of Bethlehem, and in the vicinity of the city of Albany, was consumed by fire, in the night of the 16th of February instant;

and there is reason to believe that the conflagration was effected by a nefarious combination of villains, who contemplate other enormities: I have therefore thought proper to issue this proclamation, hereby offering a reward of FIVE HUNDRED DOLLARS, for the discovery of the perpetrator or perpetrators of said arson, to be paid on the conviction of all or any of the offenders: And I do hereby require all good citizens, and especially all magistrates and other ministers and officers of justice to be vigilant and active in all proper and lawful measures to bring the offenders to condign punishment.

In witness whereof, I have hereunto subscribed my name, and affixed the privy seal, at the city of Albany, this 18th day of February, 1822.

DE WITT CLINTON.

The schr. *Nancy*, from New-Haven for New-Orleans, has been wrecked on Abaco. She had on board a great quantity of clothing, cash, &c. intended for the Indian mission at Elliot, amounting to nearly \$2000 in value, collected principally in Connecticut.

Capt. Stockton, whose recent arrival from the coast of Africa has been already mentioned, says, that the Slave Trade was in the full tide of successful experiment. He supposes than 200,000 Africans had been carried from the coast, within the year 1821, under the French flag.

"The zeal of many persons is fiery, because their temper is so; and their charity is cold, because it is an expensive propensity to keep warm."

A NEAT Pocket Edition of WINCHELL'S ARRANGEMENT of Watts' Psalms and Hymns has been lately received, and for sale by ELISHA CUSHMAN.

Feb. 16.

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THE ÆTNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

tf3

Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.

JOB PRINTING
DONE AT THIS OFFICE.